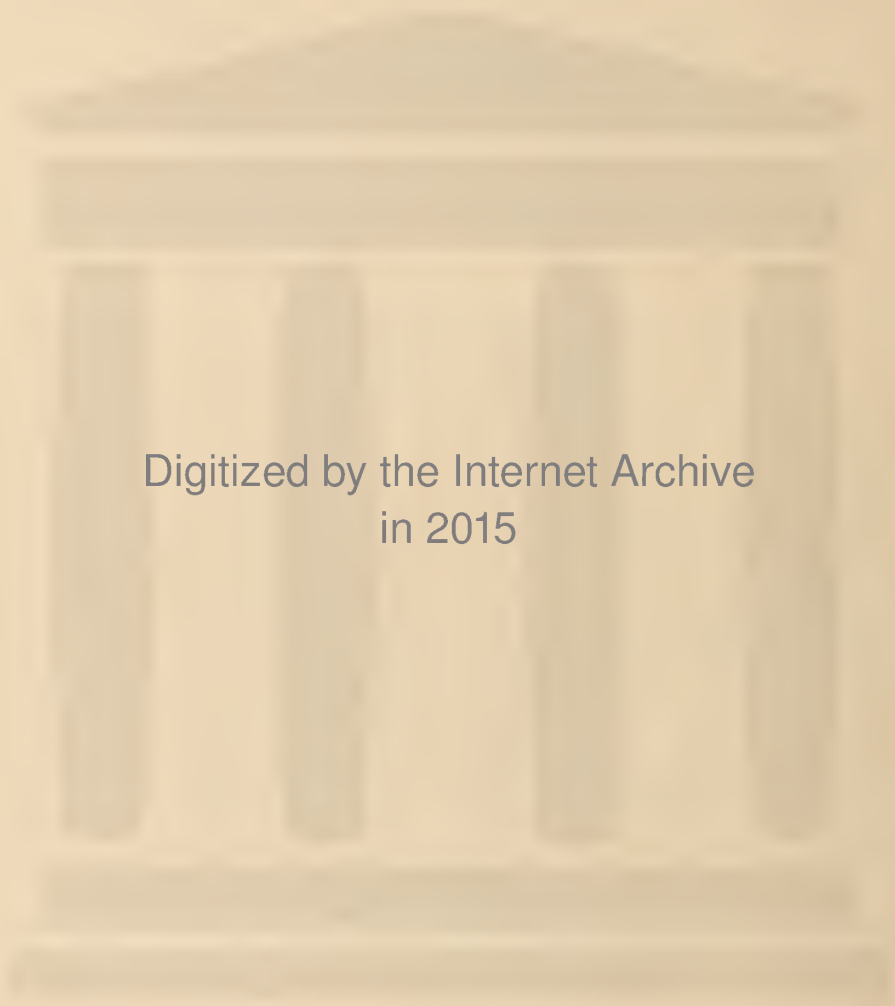


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# The OUTLOOK

# of MISSIONS



## MISSIONARIES RECENTLY REPATRIATED FROM JAPAN AND CHINA

Front row: Rev. and Mrs. Alfred Ankeney, Dr. and Mrs. Gilbert W. Schroer.  
Rear row: Rev. Karl H. Beck (China); Prof. and Mrs. Robert H. Gerhard,  
Mrs. F. B. Nicodemus, Dr. Elmer H. Zaugg, Rev. Frank L. Fesperman.

# The Outlook of Missions

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# The Outlook of Missions

VOLUME XXXIV

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Our Motto: *The Church a Missionary Society—Every Christian a Life Member*

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## Once in Sixty-four Years

SEPTEMBER 9th and 10th were historic days for the Japan Mission. For the first time in all its sixty-four years of history a meeting of the Japan Mission was held in the United States, with practically all of the members of the Mission present. In all these years no one would ever have dreamed that such a thing would or could come to pass.

Many of our missionaries from Japan have been in this country either on regular or enforced furlough. The United States Government a year ago advised the missionaries in Japan, especially women and mothers with children and borderline health cases, to leave their missionary stations. A number of the members of the Mission heeded the advice of the United States Government and came to America. A week before the meeting all of the remaining missionaries of the Japan Mission, except one, were repatriated on the Swedish ship Gripsholm. On this ship were Dr. and Mrs. Elmer H. Zaugg, Rev. and Mrs. Alfred Ankeney, Rev. and Mrs. Frank L. Fesperman and two children, Dr. and Mrs. Gilbert W. Schroer and two children, Prof. and Mrs. Robert H. Gerhard and Mrs. Ella Nicodemus. The other member of the Mission, the youngest member of the Mission, is Miss Eleanor Porter, voice instructor in Miyagi College. She is the only one of our missionary personnel left in Japan. Strenuous efforts were made by the other returning missionaries to have Miss Porter included in the list of repatriates but this was not possible. Miss Porter is on the list of those to be repatriated on the next trip of the Gripsholm.

This meeting of the Japan Mission was held in France Hall of Heidelberg College, Tiffin, Ohio. This new and commodious women's dormitory was placed gratuitously at the disposition of the meeting by Dr. C. E. Josephson, President of Heidelberg College. The Women's Guild of Trinity Church prepared and served gratuitously the meals for the two days' sessions. The modern dormitory rooms, the comfortably furnished parlor and the dining room made this place a real home for the Mission during these meetings.

The first day of the meeting was taken up with the personal reports of the people who had just been repatriated, followed by consideration of the immediate activities and the future activities of the members of the Japan Mission. This portion of the meeting filled full the hours of the first day. The morning of the second day was given over to the consideration of the present situation in Japan: the Church in Japan, the Christian in Japan, the Japan Mission, the missionary, the evangelistic work, North Japan College, Miyagi College, Mission property, Mission finances. This discussion was followed by a consideration of the future. The afternoon of the second day was taken up with the discussion of the present situation in the home Church in the light of the present situation in Japan, with such subjects of consideration as follows: The present situation in the State, the present situation in the Church, the presentation of the work of the Japan Mission to the Church now, and the problem of solicitation of support. That evening a special

committee was appointed to draw up a statement to the Church, and the report of this committee occupied the evening hours of the closing session of the meeting.

To this meeting of the Japan Mission may be applied some decided but some seemingly contradictory adjectives. In many respects the meeting was most distressing. No one could look into the sorrowful eyes and sad countenances of these missionaries and note the evidence of physical suffering registered on their bodies, without having a lump rise in his throat. The meeting was also a very discouraging one because of the fact that these missionaries had had to leave everything that had been dear to them for years, and report to the Church that their work had been ruth-

lessly and violently disrupted. At the same time the meeting was a most inspiring one. No one could hear the talks of these missionaries and sense their strong, courageous spirit without being the better for it. It was a most challenging meeting, one of the most challenging ever held in the history of the Church. One was reminded often of the ringing challenges of St. Paul as he met similar experiences.

A full account of the experiences of the missionaries under the present situation is being prepared and will be made available for the Church in the near future. Every friend of missions in the church should secure and study this document as soon as it is available.

A. V. CASSELMAN.

## What About the Japan Mission?

A preliminary statement to the Church prepared by a Special Committee of the Japan Mission at its meeting held at Heidelberg College, Tiffin, Ohio, September 9 and 10, 1942.

*NOTE: This statement is of such unusual and extraordinary importance that, contradictory to the usual procedure of not duplicating articles in the various Church papers, this statement prepared by the Japan Missionaries is published in all of our Church periodicals.*

NO personal physical violence was reported by any of the missionaries, but many serious hardships were experienced, such as poor and inadequate food, cold quarters and separation of families. With two exceptions all were interned: those in Sendai in the Bishop's residence of the Roman Catholic Church, and the Fesperman residence of our Japan Mission; those in Morioka in the Morioka Christian Education Center building and the Schroer residence, both of our Mission. Two were imprisoned, Dr. G. W. Schroer at Morioka and Rev. Alfred Ankeney at Sendai.

The Christian fellowship and fraternal cooperation of the Roman Catholics and Protestants in this crisis was one of the cherished memories of those interned. Catholics and Protestants were mutually sympathetic and helpful and attended each others' services.

It is believed that the Japanese pastors are allowed to continue their work. To

our knowledge only one pastor was compelled to suffer imprisonment for several months.

The Japanese Church is carrying on in spite of serious difficulties, and will survive the war as a self-propagating body.

According to the policies previously established by the Mission, all church and school properties were transferred before war began to official Christian Japanese holding companies, composed of "Christians of distinction", and are now in the hands of these holding corporations of the church and schools. By this wise foresight the properties of the Japan Mission were saved from confiscation. The permanent Christian character of all the institutions of the Church have been guaranteed by articles in the various charters granted by the Japanese government. Missionary residences are in the hands of Christian leaders and no Mission real estate has been confiscated as far as is known.



North Japan College and Miyagi College are carrying on with increased enrollments under tried and trusted leadership, although it is feared that the militaristic regime has imposed certain disturbing and burdensome regulations. Student enrollment of North Japan College is 1700, that of Miyagi College is 800.

Because of the fact that supporting funds from abroad were not available or even permitted, there has been in all branches of the work a sacrificial rallying to the cause of self-support. However, certain unused properties, definitely designated by the missionaries, were disposed of to take care of pressing current needs of the church and the schools.

The prayers and active sympathy of the Church at home are remembered with gratitude by the members of the Japan Mission. It is believed with confidence and assurance that there will be a place for mission work and the missionary in Japan after the war. The Christian Church in Japan is well established. It is a Church grounded in the essentials of the Christian

faith and well integrated into the life of the nation. However, its strength is still far from being sufficient for the task confronting it. This fact places a continuing obligation on the older and stronger churches of the West to render further help to the Church in Japan. It is the conviction of the members of the Japan Mission that the Church in Japan will welcome further help; but it is equally clear that the Church in Japan will expect to be treated on a basis of Christian equality. The future missionary of the Japanese Church will be one who is willing to work with and largely under the general guidance of the Church in Japan and his work will be integrated into the life and work of the Japanese Church and its Christian institutions.

There were many expressions by the Japan missionaries of a sincere desire for the continued earnest prayers of American Christians for our fellow Christians in Japan, now that this is the only avenue through which our help, our sympathy and our Christian affection can reach them.

A. V. CASSELMAN,  
Executive Secretary.

## Cleveland Convocation Postponed

THE Christian World Mission Convocation, drawing together some 5,000 Protestant church lay and ministerial leaders from all parts of the United States and from overseas, which was scheduled to be held in Cleveland, December 6th to 10th, has been postponed to "as early a date as domestic and international conditions may make possible". Announcement of this postponement was made recently by Dr. Emory Ross, secretary of the Foreign Missions Conference of North America, and general secretary of the proposed convocation.

The postponement was made necessary, according to Dr. Ross, by the situations caused by the war, especially the transportation problem that arose since the gathering was first proposed, and by the impossibility at this time of bringing from Asia, Africa, and Europe the missionary and national representatives necessary to make the convocation an international meet-

ing. The general committee of direction of the convocation, under the leadership of Bishop Henry St. George Tucker, is being continued to plan for the gathering whenever it is held.

Six interdenominational and nationwide church bodies are planning to hold meetings in Cleveland around the dates of the postponed convocation, and they, plus a number of denominational home and foreign mission boards, will hold united sessions from December 6th to 10th to consider many of their mutual problems growing out of the war emergency and post-war plans, Dr. Ross says. The interdenominational bodies include the Federal Council of the Churches of Christ in America, the United Council of Church Women, the Home Missions Council, the Foreign Missions Conference, the International Council of Religious Education, the Missionary Education Movement, and the United Stewardship Council.

# National Missions

CHARLES E. SCHAEFFER

Editor

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## National Missions and the Four Freedoms

THE Four Freedoms heralded widely as the Atlantic Charter sustain very vital relations to National Missions. These Four Freedoms are freedom of worship, freedom of speech, freedom from want, and freedom from fear. It is significant that Freedom of Worship should come first on the list. How can men worship without a church or without a minister? Thousands of people will be deprived of this privilege unless provision is made for them to worship. Unless this is done this first of the Four Freedoms has no meaning for such people. It matters not that they have freedom, if they do not have the facilities to worship. If on the one hand we make, as at present, all sorts of sacrifices to guarantee freedom of worship, and then fail to make it possible for people to worship, our sacrifices will not have their full measure of value. National Missions is one of the best illustrations of the use of freedom in worship. In the most remote and frontier sections of the country people gather unmolested for worship. Their houses of worship may be poor and unpretentious, their language may be a foreign tongue, their usages and customs strange, but they cannot be disturbed in their worship.

Moreover, Freedom of Speech and National Missions sustain the same relation. While National Missions seeks to assimilate and Americanize as well as to Christianize the foreigner, it has due respect for the language he uses. National Missions encourages the right for all men to express their views and to be free in the publishing of the same before the world. This, of course, is a very dangerous freedom and

can be readily abused. Unless men are intelligent and have high moral standards, freedom of speech may become a menace. National Missions applies its efforts to bring about unity of thought, proper ethical ideals, as well as self-discipline, so that when men speak or publish their views they may be in full accordance with truth and with sound principles. The educational values of National Missions are pronounced. Whole communities have been transformed; the outlook of people has been changed; law and order have been established, so that freedom of speech is properly safeguarded by inward moral restraint.

Then there is the Freedom from Want. The comfortable life, adequate housing, clearance of slums, production of the necessities of life, thrift and other social factors are all directly or indirectly related to National Missions. This task has reference to temporal as well as to spiritual conditions. Christians as a rule fare better physically and temporarily than do non-Christians. One need only compare conditions of life in some non-Christian lands with those prevailing in America to see the influence which Christianity has on the physical life of people. We speak of the comfortable life, but we too often fail to realize the part which the Christian religion plays in making such a life possible.

There is finally Freedom from Fear. Care and anxiety harass the souls of men who have no faith and no anchor of hope. The surcease from fear is found in the religion of Christ. There are men who are disturbed by what tomorrow has in store

for them; they are afraid of themselves, of their neighbors, of the future. Christianity alone brings repose. Now, it is precisely this which National Missions tries to accomplish. It inspires confidence and assurance, in that it holds aloft those things which cannot be shaken in a world that is tottering.

It is interesting to observe that these great Freedoms can be definitely secured only by the inculcation of high ideals and by a process of education. They can never be won by force, nor even by political machinery. Politicians and militarists have never won these Freedoms. They have been

won by idealists. It has been the philosophers and the prophets which have given the impetus that set the human race forward. We refer to the French Revolution and we are told that the slogan "liberty, equality and fraternity" emerged from that shake-up of the world order. But it must be remembered that these ideals were long the dream of philosophers and poets and only came to expression through a great world upheaval. So these Four Freedoms must first be regarded as spiritual ideals, which can be established only by those forces and agencies which have to do primarily with spiritual values, of which National Missions is not the least.

## Special Days in November

THE Month of November holds great significance for a continued emphasis on National Missions. The very air is vibrant with the spirit of national idealism. Secular and religious special days seem to steep us in this spirit. Early in the month comes Election Day. That day should mean far more than it often does. The ballot is more powerful than the bullet. The choice of suitable men for official positions in the nation, the state or the community, is a matter of supreme importance. Principles rather than politics should control our elections.

Then on November 11 comes Armistice Day. At first thought Armistice Day, in a time of war, has no relevancy, no meaning for us. But this Day furnishes the occasion to consider the principles that pertain to peace. The findings of the Delaware Peace Conference last March might well serve as a basis for the consideration of a just and durable peace following the present war. There are those who insist that the war must first be won before we give our thoughts to the peace. But we cannot win the war unless we hold before us the ideals which we hope to realize from this conflict.

Towards the end of the month comes the annual Thanksgiving Day. This has religious as well as national connotations.

Much or little can be made of this day. If it is to be only a day of sports or of feasting it loses its real significance. It should furnish the occasion for gratitude for the principles upon which our nation has been founded and for a deeper consecration to these principles.

The month is also replete with special religious features. As its very beginning comes the festival of All Saints. Here is an occasion for an emphasis upon the communion of saints, for the ecumenicity of the Church, for Christian cooperation and spiritual fellowship. One becomes conscious of the multitude of the hosts of God, the saints of all ages, past and present, who are surrounding us as a cloud of witnesses, and who are swelling the volume of testimony to the truth, the reality, the saving power of our religion. We are not in the struggle alone; we are supported by a multitude which no man can number.

This November, on the 10th and the 11th, the men of the Evangelical and Reformed Church are holding a national convention at Harrisburg, Pa., at which time they will face up to the great task of the Church, and seek ways and means to undergird this program. The man power of the Church should rally to this occasion. It is a definite challenge to undertake great things for God.

Later in the month comes the annual Kingdom Roll Call. Here is an every member enlistment. Its purpose is both financial and spiritual. Its objective is to integrate every member more vitally into Kingdom service. We have too many members who are counted but do not count, who are bystanders, but who do not stand by. The "unemployed" in the Church constitute a large host. The Kingdom Roll Call is intended to rectify this situation as far as possible.

But then there is one more Day in November of very great spiritual significance. This is New Year's Day for the Church. The new Church Year begins this year on November 29—always the Sunday nearest

November 30, which is St. Andrew's Day. Altogether too little attention is given to the opening of the Church's New Year. It should mark a new beginning even as the first of January marks a new start in the calendar year. The Church should now stand on tiptoe and wistfully and hopefully look up to its King. The Advent Season, starting with November 29, should mark a new epoch in the life of every congregation, when all should seek higher levels of love and devotion to Christ and His church.

If these special days and seasons in the month of November be properly observed, there will come a fresh baptism as from the Lord which will set us forward many paces.

## **Toward a New Day in Latin-America**

*The latest developments in Latin-America have directed the attention of the world to this country. The protest on the part of the Roman Catholics against Protestant Mission work in South America is of special interest to all who believe in the extension of our Evangelical faith. The following paper by W. Stanley Rycroft, Ph.D., which was prepared for the Christian World Mission Convocation in Cleveland next December, which meeting has now been cancelled, will give our readers of THE OUTLOOK an insight into the Latin-American situation. Dr. Rycroft is the Executive Secretary of the Committee on Cooperation in Latin-America and as such, through wide experience and personal contacts, is well qualified to bring present issues in South America clearly to light. His recent book, "On This Foundation, the Evangelical Witness in Latin America", is a further elucidation of the essential facts stated in the following article.*

(C. E. S.)

### I.

**A**T no other period in history has there been such widespread interest in and desire to understand our Latin American neighbors as at present.

Although this is due in part to the shrinking of our present day world through increased communications and the tendency to abandon isolationism, no purpose is served in disguising the fact that it is accounted for by the sudden realization that this vast area comprising twenty countries is vital to our own security. The Latin American countries are very sparsely populated and cannot provide the manpower nor do they have the weapons for their own defense, while for some years they have

been the hunting-ground for Nazi and Fascist agents seeking to win the Latin-Americans to their way of thinking. These efforts continue and not without success in some quarters. We may be grateful, however, for the overwhelming support which the common people wish to give to the cause of democracy.

These circumstances, and a fresh discovery of the charm and attractiveness of the Latin Americans, together with an appreciation of the enriching contribution they can make to civilization, have given a new impulse to the study of the history, art, customs and language of the Latin American people. For a long time our government, our businessmen, our industrialists, and our

investors have had dealings with Latin America, while we have been blissfully ignorant of the conditions that prevailed in these countries and the kind of people that lived there.

## II.

When they come to the question of religion, however, some people are rather confused, while others are in doubt as to the validity of Protestant missions in what are commonly called Roman Catholic countries. Writers, as a rule, avoid all but a passing reference to the subject. One writer, however, herself a Roman Catholic, says that as long as we ignore the religious situation in discussing relations between North and South America we shall not get very far. Admittedly, it is a difficult subject. When a well-known author like John Gunther gave us the fruit of his observations on the religious situation in his "Inside Latin America", he was the object of violent criticism from Roman Catholic writers.

Many people in our Protestant churches across this country are soon to be studying Latin America and it is of the utmost importance that they face this question honestly, realistically, and in a Christian spirit. God forbid that we should seek to spread Christianity in anything but a Christian spirit! The English writer, John Middleton Murray, said recently that the survival of toleration is the crucial issue of this present conflict and that when the democracies claim they are fighting for liberty they are really fighting for the practice of toleration. We should be proud of the fact that tolerance is one of the cornerstones of the true Protestant heritage. It is of the same family as liberty, freedom and democracy.

At the same time, one of the great paradoxes of our time has been that the very spread of democracy and the existence of democratic institutions have led to the suppression of freedom and democracy in some countries. Those who enjoyed freedom did not realize that others who did not believe in it could take it away from them. In the same way it is possible to be so tolerant that we are content to see toleration swept away before our eyes rather than be accused of being intolerant. This is a danger

that threatens our Protestant Church as well as our freedom.

## III.

We cannot separate freedom of religion from the other freedoms we are fighting for right now. Ask any Protestant in Spain today if you can separate the religious and the political issues. All but one or two Protestant churches in Spain have been closed down by the Fascist government of Franco. The Spanish Falange is one of the instruments for the spread of Nazi and Fascist ideologies and the undermining of democracy in Latin America. It is no secret that the Catholic Church is being used by the Falange for this purpose. A very subtle form of propaganda attempts to win the Latin American people back to Spanish culture and influence though it is really Nazi or Fascist-inspired all the time.

It is quite possible that the question of religious liberty may have to be fought all over again. The issue is certainly a vital one when we come to consider Protestant work in Latin America. Have Protestants a right to preach the gospel in Roman Catholic countries? Some Roman Catholic leaders in this country say they do not and are trying to persuade our government that Protestant work in Latin America imperils friendly relations between North and South America. But why should not Protestants be free to work in Latin America and why should not the almost two million Protestants enjoy the same freedom of worship as the Roman Catholics do in Protestant countries like the United States or Great Britain? Louis Veuillot, a French Roman Catholic writer, gave the answer when he said, "When we are in a minority we ask for religious liberty in the name of your (the Protestant) principle. When we are in a majority we refuse it to you in the name of ours".

Let us examine the situation a little more closely. Any unbiased student of the history of the past few decades would arrive at the conclusion that the Protestant missionary work in Latin America had done more than any other agency to foster friendly relations between North and South America and had actually paved the way for the Good Neighbor Policy. Latin

Americans saw this policy in action long before it was announced as such.

Then, to say that all Latin Americans are Roman Catholics is misleading. The seventeen million Indians who are outside the pale of civilization in Latin America today never really accepted Christianity. Their religion is paganism with a thin veneer of Christianity in the form of ritual and symbols. Most of the students and many of the intelligentsia are outside the Church and large areas are not even reached by the Catholic Church. An outstanding Latin American, himself a Roman Catholic, recently told the writer that it was by no means true that all Latin Americans are Catholics.

A mission board secretary after a recent visit to the West Indies stated that the evangelicals in these islands are a hundred per cent in favor of democracy. This can be said to be true all over Latin America, for evangelicals have been nourished on the ideas of freedom as they have studied the Scriptures or listened to sermons preached on the Scriptures.

Thus as we consider our Protestant work in Latin America today we state quite frankly that conditions there justify it. We only regret the work has not been expanded as much as it should have been. It is not a mere controversy, but rather it is related to the larger issues of the present conflict for we are convinced that freedom of religion must be written into the peace when it comes. Let no one think that the object of Protestant work in Latin America is to combat the Catholic Church. It is positive in nature. The almost universal use of the word "evangelical" instead of Protestant indicates this. Fundamentally its object is to *witness* to the transforming power of Christ.

#### IV.

Latin America is moving into a new day. National life is developing fast. Economically and socially great strides are being made. There is an increasing demand being made for education and uplift of the masses.

It is a new day of opportunity. First and foremost we would put the opportunity for evangelism. Reports from the field show that there is an unprecedented oppor-

tunity for the preaching of the Gospel in Churches, through literature (tracts, pamphlets, books), and over the radio. In view of the great needs, the number of trained workers, both national and missionary, as well as the different types of literature are all inadequate at the present time. There is also urgent need for missionary workers with special skills, such as social workers, agriculturalists, rural workers, literature agents, religious education specialists, doctors, nurses and teachers. The opportunities for expansion in a country like Brazil with its moving frontier and Far West, in Colombia with its more liberal attitude toward Protestant work, are truly great, while from other countries come repeated appeals for help.

It is a new day for moral and social responsibility. United States investments in Latin America are about twenty times as large as they were forty years ago. Unfortunately, these have not always brought benefit and blessing to Latin America. In many cases they have tended to perpetuate the serfdom and bondage which is a legacy from Spanish colonial times. We have a moral responsibility to counteract some of these material influences by spiritual forces, for only thus can friendly relations and a spirit of solidarity be built up in the western hemisphere.

It is a new day because Latin America is at a formative, foundation-laying period of its history and needs a vital faith by which to live and a Gospel that will remake the social and moral fabric of its life. Other ideologies and philosophies are making a bid for the soul of Latin America. The Church which had a monopoly for nearly four hundred years somehow lost its grip on the heart and mind of the people and they are turning to other cults.

Let no one be confused or discouraged with regard to the place of Protestantism in Latin America. There is a great unfinished task which it alone can accomplish. The Protestant Church must see to it that the best spiritual influences be brought to bear upon the problems confronting the Latin American peoples so that they may emerge into a new day of light, abundance of life and opportunity for her sons and fruitful service to mankind.

## An Interesting and Significant Letter

NOTE: The writer of the following letter is a Nisei (a second generation Japanese). Mr. Tani's parents were charter members of our First Church in San Francisco. Henry went through the public schools of San Francisco and later entered Leland Stanford University, from which he was graduated. After graduation he engaged in the insurance business. He has always been very active in our Church. He has been the leader among the younger generation. I have known him personally for the last four years, during which time we have kept up a correspondence.

WM. F. DELONG.

Tanforan Assembly Center,  
August 22, 1942.

Dear Dr. DeLong:

In one aspect, we're practically in the army now. Since May 10th, our lives have become regimented to the needs of the military, and we have become "residents" of this assembly center less than ten miles from San Francisco, in an area of about 120 acres. We are about 7800 in number, from this San Francisco metropolitan area. And we have become adjusted to the temporary nature of our existence here in the horse race track which is now forced to abandon its business for the duration.

To give adequate description to our life here would be describing a city in action. However, there are several things that might be of interest to you, since evacuation as such in the United States is so new that a procedure of this type would give room for serious consideration.

We will not consider the justification of the military in ordering citizens and aliens alike into concentration as we Japanese have been. It is enough to state that on the one hand it was a terrific economic loss, and on the other, a psychological shock. There was bitterness and disappointment on every hand in the early weeks. Tears were freely shed when we were forced out

of our homes and brought into former horse stalls "converted" into "two-room apartments". Those of us who were late in arriving, and were thus more fortunate, are living in the regular barracks, newly built, but very temporary in construction and nature.

By and large, we are comfortably established now, with plenty to do and lots to keep us busy. Mess halls, located here and there, number twelve, and each feeds about 650 to 700 every meal. Upon first arriving here, I was a manager of one of these mess halls, and from the "inside knowledge" I obtained there, I can state that our Japanese people are eating more and better food, dietetically balanced, with adequate fresh fruits and vegetables than they did as civilians at home. This is because the army is giving us their usual "rations"—which is definitely more abundant than that for a civilian population.

With so much leisure time on our hands, it was the job of the recreation department to set up a program that would give some constructive activity to all age groups in this center. And since our stay here was so temporary and indefinite in length, this was about the only program that was contemplated and provided. But it was not long before the parents clamored for an educational program. And so it was that I got myself a position—principal of the high school.

Our high school is pretty good. We have 700 students, twenty on the faculty. Five forty-minute classes every morning between eight and twelve o'clock, Monday through Friday, have kept us busy now for the past ten weeks. Our curriculum includes only the academic subjects which may be taught in college lecture style, since we lack text books for the students. A blackboard and a few combination benches constitute a class "room". Even with the voluntary nature of the school, not accredited in any sense, we have been able to keep up a decent educational program.

But the high school is only part of the whole educational set-up. There are 250 in the junior high, 500 in the elementary, 300 in the adult Americanization, 500 in the music school, 700 in the art school, a pre-school nursery, a Co-operatives class, and a library of correspondence course material. These are only indications of the tendency toward education which is manifested by the Japanese.

The remarkable part of this is the fact that the army made no provision whatever for this program—all of it was built by the ingenuity, initiative and cooperation of the residents themselves. And all supplies are “home-made” and made possible with private donations.

Just as there were periods of uncertainty preceding evacuation at home, conflicting rumors here have been laid to rest with an announcement that finally Tanforan will be moved on to a relocation area from September 15th to 30th. No definite location was named, but insistent rumors name Utah as the probable destination. Other relocation centers are in the states of Arizona, Colorado, Wyoming, Idaho and Arkansas, besides two in California.

And this relocation comes as a relief, since we will now be established for the duration, and will have an opportunity to do something useful, and especially constructive. We have been living “off the government” up to now, and we will do so for many more months, until our agricultural production will repay the government for their care of us.

Complex problems will arise in the coming months. But outstanding is our concern over the citizenship rights which we are now foregoing. It is one thing to “co-operate with the government”, but it burns us up when we find certain interests going to the courts in an attempt to disenfranchise us. But we are trusting the government to “do right by us” no matter what comes.

Currently interesting us is the student relocation program. From our church in San Francisco, some ten college students are making applications to Heidelberg College and to Elmhurst College, through the kindness of Dr. J. J. Braun and the Home Missions Board.

We are counting on these “missionaries” from the Pacific Coast to do a bit of spreading some “Americanization” in these schools. I am sure that these students will be of mutual benefit and more so, since the attention of the nation is upon our group which is so liable for misunderstanding.

Our Citizens League has a wandering “good will man” in Washington and New York, trying to influence the powers-that-be for our welfare. We hope that he is making some good progress in this endeavor. It is our understanding that much of his work is among the religious groups, who are quite anxious to do much to the work of alleviating our position. In the last week, I had a talk with the Rev. John Thomas, of the American Baptist Home Mission Society from New York, and I was really surprised to see the extent that this group and others like his are taking for our welfare.

Our family has been doing very fine. Our baby boy, Richard, is now four and a half months old, weighing over 15 pounds, and has enjoyed good health continuously. He sleeps straight through the night from 7 P. M. to 6 A. M., and awakes without crying. It was a bit inconvenient living in the cramped quarters that we are (seven of us in an “apartment” 20 feet square, one of five such apartments which makes a barrack, 100 feet long, 20 feet wide), but we have had the advantage of a “well baby clinic” and a “formula kitchen” which provides the last word in baby care and comfort.

There is no censorship of mail, nor restriction of literature to be received. There is, however, a strict ban on the use of Japanese language in public meetings (other than religious), and the possession of Japanese-written newspapers and magazines. The administration here has been pretty liberal with us—an indication of the good behavior on our part.

Please be assured that we are all well and happy, and contented under the circumstances. My wife joins me in extending best regards to your wife and to you.

With kindest regards,

HENRY TANI.



# International Missions

A. V. CASSELMAN

F. A. GOETSCH

Editors

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## The Morioka Internment Camp

CORNELIA R. SCHROER

ON December 9th, at 6 A. M., six men arrived at our back door commanding Mr. Schroer and me to prepare to leave for a cold place. We were made to dress under their surveillance. In a short time, perhaps ten minutes, three more men arrived with our associate, the Reverend Mr. Abe. We were ordered to turn over all keys to all doors and cabinets. The children, Evelyn, 15, and Nancy, 10, were not permitted to go with us nor were we nor they given any assurance of meeting again. The two children had to remain entirely in the care of the police, some of whom remained continually in their bedroom until the girls got up and dressed in the bath room.

Mr. Schroer and I were walked through the streets, with three accompanying police, to the police station where we were made to sign papers (1) giving permission for a search of all of our possessions; (2) thanking the Emperor for his protection in the past and stating that the future care we were to receive would be solely for *our protection*.

At the police station we met Father Dionne, Father Trahan and Father Groleau, Dominican Fathers, all of whom had likewise been summoned that morning. The two kindergartens in the Morioka Christian Education Center, next door to our house were ordered closed, we were told. The three aforementioned Fathers, together with Father Veillet, of Ichinoseki, Miss Thomasine Allen, of Kuji, both of whom were arriving by train, Mr. Schroer, the two children and I were to be interned in the Morioka Christian Education Center, but upon our request we were permitted to be interned in our house.

At 2.30 P. M. we were returned to our home, still having had no breakfast nor luncheon. The house had been searched from top to bottom by thirteen to fifteen police. Three cameras, one Leica, one Super Ikonta and one Universal Silar had been taken away. All cash found in the children's and my purses amounting to approximately twenty-five yen, all bank books, postal savings accounts, Mr. Schroer's collection of approximately 3,000 prints and enlargements of the genre type, likewise approximately 2,800 films of the same type, documents and letters were removed from the house by the police. "Surely all to be returned later," they said. The study, dark room and attic were sealed—not to be entered by internees.

Father Veillet and Miss Allen arrived before evening. Police slept in the living room on the bed-davenport. Internees were ordered to speak *only* Japanese on the threat of going to prison if they did not.

On Sunday, December 14th, from 12.30 to 7.00 P. M., another search was made of the study, dark room and attic by the Chief of the Foreign Section of the Metropolitan Police and Police of the Prefectural Foreign Section. That evening police ordered that hereafter the four Fathers and Mr. Schroer remain in our 9x12 guest bedroom; Miss Allen, Evelyn, Nancy and I in our family bed-room; one police on duty in a middle 9x14 room thus separating men from women. The sun room, off the bedroom in which the women were now to stay, was forbidden to be used except from 9 A. M. to 2 P. M., and then only for teaching the children. I was appointed to be their only teacher by the police. Mr. Schroer was to have no communication

with his family at all except as he sat at the head of the table and was permitted to have morning worship and say grace in English; the Fathers were permitted to say theirs in Latin. No permission was ever given the Catholics to have their daily mass, though they cleverly found ways and means in later months.

### **"Orders Are Orders"**

On December 20th we were all ordered to live at the Morioka Christian Education Center, next door, because eleven Belgian nuns were arriving, so the police on duty reported. We pled, even though we would be very crowded, still to remain in our house because (1) of more convenient heating arrangements for all concerned, and (2) Mr. Schroer's and my chief concern was the continuation of the Social Welfare and Christian Education Program in the Center which we had established in 1931, but now directed by the Reverend Mr. Abe and independent of foreign funds. The police on duty, too, preferred staying in our house, they said, but orders were orders and we had to go. Only six nuns arrived. The four Fathers and Mr. Schroer were put in a 20x33 day nursery room and the six nuns, Miss Allen, the children and I in another 33x45 kindergarten room. We were permitted to have our own beds, bedding and any furniture Mr. Schroer personally was willing to lend from our house. They used all our rockers and easy chairs, stoves, dressers and mirrors. Our house continued to serve as the dining room, kitchen and bathroom for the camp. Men and women again were to have absolutely no communications except at meal time and we were told that was a very special concession. That day in the confusion of moving we learned, via the grapevine route, that our associate, Reverend Mr. Abe had been taken into custody five days before.

The next day at luncheon time a police taxi was at the gate, a tall taxi driver wearing boots and police uniform in the house, another man wearing a 4x5 mask over his mouth, dark glasses and cap pulled low over his eyes, sat in the kitchen during our luncheon.

### **Mr. Schroer Imprisoned**

After our meal, as we fifteen internees walked back to the Center police accompanied us. Immediately upon entering our separate rooms one of the police asked Mr. Schroer to turn over to him all his pocket cash which amounted to 78 yen. Thereafter Mr. Schroer was ordered to return to the house for a moment, which was the last we saw of him until June 3rd, five and a half months later.

### **Cold Winter Days**

Fuel was a great problem and we were cold a great deal of the time. The police claimed that because the coal was so poor the Center furnace was uneconomical, so window panes were taken out, stove pipes inserted and a coal stove installed in each room. These stoves smoked badly and likewise were inadequate. The plumbing system was always freezing in numerous places. Internees usually retired between 7 and 8 P. M., it being the easiest way to keep warm during December, January and February.

Nancy was threatened with pneumonia in January and had to be in bed for seven weeks. We carried some 170 meals to her from the house during that time. The police were willing that we should have the family doctor called who reported to them after each physical examination. The doctor ordered Nancy to eat eggs and gave me a certificate so they could be secured. The police took this certificate, the eggs came to the house, but Nancy had just three all winter while police had an egg practically every day. Other internees had none.

The food in the Morioka internment camp consisted of much bread, cooking fat in place of butter, vegetables such as cabbage, carrots, spinach, Chinese cabbage and turnips. Also potatoes until March. Meat came twice a week—two and one-half pounds for the fourteen internees and two and one-half pounds for the police who had meat or fish at every meal. When I suggested stretching our meat by serving it in different forms so we could have it oftener police said that could not be done

because it would look as though we had meat oftener than twice a week. We had fish once a week, when procurable.

The menus for one week were planned and posted in the kitchen by police, who went to the various eating houses in town for suggestions. Each week's menu was a repetition of the former. Police told me they figured 50 yen a month an ample budget for each internee. Meals were cooked by our former servant (emphatically now in the employ of the police) who was not a cook, but none of us were permitted to help her so meals were often unpalatable. Another servant, a cleaning woman, was employed by the police December 20th. When the kitchen became very dirty we begged to help, but police said, "Then you'll say that you had to work like servants". We told him we would rather work than be dirty, so we were permitted to wash dishes under police surveillance. When I tried to give the servant meal suggestions I was always ordered out by police, who said, "She is *our* servant. You have absolutely no right to tell her anything. You have no relation with her at all. She is *OURS*".

### *According to the Police*

The Chief of Police told me that according to the law our things were no longer ours—that police now had entire charge. On December 9th, when we were at the police station I told the Chief of Police that we had a good deal of canned goods in the house and asked what were we to do about it? He said, "Use it for the camp. The government will pay you for it." December 9th to 16th was at our own expense, we were told later. Thereafter the government took over. They used all the Center's coal. Whether they paid for it or not we do not know. They used all of ours, 235 yen, 135 yen of wood, and 150 yen of canned goods. They kept assuring me they would pay when the war was over. In March, when all North Japan internees were taken to Sendai I again asked payment of the total 525 yen used, but they still insisted they would pay after the war. On June 4th when they knew we were to be repatriated they offered me 300 yen as full payment. I told them if that was the

police's idea of full payment I could do nothing about it, but I could consider it only as part payment. That evening they brought an extra 100 yen and asked me to forget the rest and do it for the sake of the country.

However, on June 5th the remaining canned goods valued at 450 yen to 500 yen, which they had refused to let us touch after February 9th, we were forced to sell for 88 yen. Hungry police helped themselves to sweet peaches and jams during the winter. They kept the canned goods under police seal.

As stated, meals were served in our home, internees ate in the dining room while police had their meal in the living room while listening to our conversation, taking notice of appetites and manners. One internee was severely reprimanded for wearing a suit coat at the table, even though we were not permitted to have heat in the dining room after mid-February—wearing coats in the house being poor Japanese etiquette.

On Palm Sunday the police on duty had their lady friends to dinner in our home after the internees had hurriedly been served a simple meal. Police had full run of our home when they had us safely parked at the Center. Sightseers came frequently, some only by the building, others with pull, were shown the intricate workings of the kitchen stove, davenport, hot-water system and attic. The latter were always strangers to the internees but friends of the police.

### *Pretense and Deception*

When I asked about my husband they would always say that he was well, consistently told me he was at the court house, when in truth he was in prison and only at the court house for his questionings. They told me he had a warm stove, much warmer place than ours, when in fact he was so cold that his ears were frozen and had no stove at all except during his thirty-six investigations at court when the fires were boomed. They told me I could send him home-made cakes and pie for Christmas and they accepted them after they were made; but after a week returned two-thirds

of them, the rest had been consumed by police somewhere along the line.

Upon my request, police said I might write Mr. Schroer a letter. This was mid-January. When I handed it to the police he put it in his pocket on the pretense of taking it, but it was never delivered. I saw it in the police office later. On February 9th, however, the Chief of Police seeing Nancy in bed in her fifth week, took a sheet of paper from Evelyn's school desk and a pen, handed them to me and told me to write to my husband that we were happy, that Nancy was much better and that all was well. I was not to tell anyone about this letter because police still would not permit communication. Mr. Schroer was permitted to write a similar letter that same day which the Chief of Police delivered to me February 19th, asking me especially to note that it was written on court house paper, thereby presumably proving his statement that my husband was at the court house. Mr. Schroer was permitted to send me his laundry three times in four months. He had no other laundry done for him during that time.

### *Our Police in a New Role*

Prior to December 9th the police who came on duty at the internment camp had had no dealings with foreigners except the Chief of Police who had been in our home twice on business visits. The year before he had had contacts with foreign sailors. He had a fair knowledge of English. When we complained to him about not being able to see any of our friends, about not having any communication with my husband or about women and children being interned when newspapers in mid-December had stated that women and children were not interned, he threatened us with imprisonment. Perhaps their ignorance of foreigners and their ways accounted for the kind of treatment we received.

Internees were frequently called into the office and soundly scolded for appearing to be cold in the dining room; for not helping to carry ash refuse for the making of paths through the garden; for asking for meat or eggs; for supposedly stealing canned goods when in reality it was later found that the dog had broken the police seal and gone

into the room, where they kept it, in search of his master after police had failed to latch the door properly; for using too much toilet paper and soap or for asking them to buy us a comb or hot water bottles. Once, in their anger, they suddenly turned out all the lights in the building saying orders from Tokyo were "Lights out at 9 o'clock every evening". A few nights later we could have kept them on all night.

### *See How Kind We Are!*

They tried to impress us with their kindness by saying they were not as harsh as those terrible Americans who lined up Japanese by the fifties in Manila and mowed them down with machine guns. This was told us so often in January that some of us wondered how soon that thing might be in store for us. They also reminded us of their kindness by referring us to the 1000 yen bathroom they were building for us in a lean-to on the Christian Education Center. We used the foreign bath in our house; each person once a week and children when they desired; but the police thought we needed a Japanese one though we all objected to it and much preferred what we had. The police themselves disliked our foreign bath and said they could hardly live without a Japanese one. They usually went to the public baths nearby. The new bathroom was finished in mid-March except for the tub which we never saw arrive. On March 31st we were all moved to Sendai. The carpenter, in a private moment, told one of the internees that we probably would never use the new building. We never did. It was still there on June 5th, the day before we left Morioka for America.

Internees were permitted to walk in our yard during the hour of 3 and 4 P. M. The Fathers could go out in the morning also, if they went for the purpose of cutting wood. When there was not sufficient cut for the kitchen stove the servant or police would ask them to cut more. The nuns did their laundry on Monday and I on Tuesday all under police *protection* no matter what the weather. These days could not be altered unless you did your laundry in your own room and not in our laundry rooms at the house. Toward mid-

March police supervision relaxed somewhat.

### *The Beginning of the End*

On March 30th, at 2 P. M., the Belgian nuns were finally returned to their convent after they had already been promised in mid-January that they could return the end of January. At 2.05 P. M., immediately after the nuns were gone the four Fathers, Miss Allen, the children and I were assembled and told that we were to go to Sendai the next day at 10 o'clock. Upon asking I was told by the Chief of the Prefectural Special Police Department, to take my husband's clothing that I had on hand. Police told us that Mr. Schroer was already in Sendai awaiting us there. That gave us incentive to pick up and go cheerfully.

We were not permitted to have a single suitcase from the house, because police said they were in our home and were counted in the inventory he had made of our goods, without my knowledge, and sent to the Finance Ministry in Tokyo. Taking suitcases then would confuse the inventory. We were ordered to take our own light bedding. This we packed in laundry baskets we had at the Center covered with sheets, school books were packed in pillow cases. We had new hope for on the morrow we were to be reunited with our daddy.

But alas! No Mr. Schroer appeared at the station much as we strained our eyes. He knew nothing about our leaving until May 9th. Just before we stepped on the train I asked the police, "Where is my husband?" He answered, "At the court house". "Isn't he coming, too?" "Not now. I'll bring him later."

Camp at Sendai, though much more crowded was a haven of peace compared to Morioka. There were no police observing us at mealtime, food was varied and delicious compared to what we had had. There we had the freedom of the yard, sometimes with but often without police. We were like a big family there. In the afternoon groups could make their own tea and have sweets which their servants brought them every Saturday. Our Morioka group was still without money, but mission friends were kind and lent us some.

The Fathers, too, could get some from their superior at the other camp.

However, my chief concern still was the welfare of my husband, a knowledge of his whereabouts and treatment. Sendai police pretended not to know anything about him since he was in another prefecture. A few days after our arrival in Sendai Father Hildebrand, the Swiss representative visited the camps. Upon questioning him about my husband he assured me, after consultation with the police, that my husband would be released very soon, that he was in Morioka, that his case was very trifling and nothing requiring a trial and that there was no reason for worry.

### *Good Offices of Father Hildebrand*

With this assurance and with Father Hildebrand's urgency I sent my father a cable, "Interned with friends. All well. Schroers."

On May 12th I had a three-sentence letter from Mr. Schroer sent through the mails and dated April 13th. Its return address was that of the Morioka prison. This was the first I knew where my husband was being held. On May 19th I had a two-page letter from him. Late May, at my very urgent request, Nancy was permitted to write her daddy a Japanese letter, which he received a few days before his release June 3rd. This was the first word he had had from his family since February 9th.

Late May Father Hildebrand came again saying that next to Embassy and Consular officials prisoners were to be repatriated. He urged me *very strongly* to get ready to return. Until then I refused to commit myself until I would have opportunity to talk to my husband in person. The Tokyo Foreign Office had promised Father Hildebrand that he would see Mr. Schroer in Sendai on this visit, but when he was not there, the Swiss representative understood my anxiety about his release. When I asked, "Does it mean if we do not go my husband will not be released?" he said, "Yes, it means that".

On June 1st, our twentieth wedding anniversary, I was told that our names, my

husband's included, were among those ordered to be repatriated. On June 3rd the children and I, with a police escort, returned to Morioka. The kindergarten teacher had been ordered by the court to meet us at the station, the pastor to meet my husband at prison and bring him home, so she said. She was the first person who we could believe, to tell us that our family was to be re-united.

*And now, here are a few incidents revealing how some of our Christian co-workers felt about our internment and Mr. Schroer's imprisonment.*

A certain kindergarten teacher with whom I have worked for more than ten years told me one day in an aside from the police, "Mrs. Schroer, it's just too bad this has happened, but it can't be helped now. There is just nothing we can do for you now, but sometime peace will come again. In the meantime do nothing of which you'll be ashamed later. Always keep a thankful heart and live up to the things you have taught us. Mr. Schroer and Rev. Mr. Abe are carrying the cross for the Morioka Christian Education Center. They can do it better than any of us. So just keep thankful. Things will come right yet." And then she was off.

\* \* \*

In an hour Mr. Schroer returned to our back door with Pastor Tsuchida. He had been taken out the back door on December 21st, probably because of the nature of his errand, and now again returned there. His hair was now shoulder length, his face unshaven, his baggage a filthy bundle—but nothing mattered now. Our family was reunited and we had orders that in three days we were to leave for America.

When we were packing to go home a certain kindergarten teacher took Nancy into a room by herself. She saw the destruction of the house all around—everywhere chaos and disorder. She put her arms around Nancy and said, "Nancy, promise me you'll come back to Japan. We love you. We don't want you to go away, but we can't do anything now. Just promise me you'll surely come back. We'll pray for you always."

\* \* \*

When I asked the pastor how his wife was, he said, "She is all right, only she can't bear to see you suffering like this, so she won't come to see you. Please forgive her. She wants to remember you as you were before this came upon you."

## China's Values

A swift review of China's national character, relationships and potentialities should inspire increased devotion to helping her people!

China's heroic steadfastness and her unlimited sacrifices for national salvation have thrilled the world.

China has earned by the hard way an honored place among the twenty-eight United Nations.

China's devotion to democracy makes her a sure reliance in planning for a just and durable peace.

China is an acknowledged leader among the peoples of Asia in behalf of inter-racial as well as international friendship.

China is today the most promising land for a great Christian advance because of her outstanding Christian leaders and her unrestricted religious freedom. — *The Church Committee for China Relief.*



"I do enjoy THE OUTLOOK OF MISSIONS because it gives such a broad view of missions in the United States and abroad with news on which we can rely as being true, and that is a great factor in this world of false ideas and untruths."

CLARA E. REDFOX, Akron, Ohio.

The Christian Education Center at Morioka, Japan where Mrs. Gilbert W. Schroer and her two children, Miss Allen, a Baptist missionary, four Dominican Fathers and six Belgian nuns were interned three months last winter. Page 267.



Dr. Gilbert W. Schroer (left) and Rev. Alfred Ankeney of our Japan Mission who were imprisoned at Morioka and Sendai respectively. Pages 258, 268.



Rev. and Mrs. Karl H. Beck of our China Mission. Mr. Beck was one of 14 missionaries of our Church who were repatriated from Japan and China on the M. S. Gripsholm.

The Field is The World



At the Meeting of the Jaon Mission held recently at Tiffin, Ohio: Front row (from left)—Mrs. David D. Baker, Mrs. Nicodemus, Mrs. Ankeney, Mrs. Schroer, Mrs. Kriete, Dr. A. V. Casselman; second row—Dr. Hansen, Rev. Alfred Ankeney, Dr. Schroer, Dr. Kriete, Miss Mary Gerhard, Miss Lindsey; rear row—Rev. George S. Nass, Dr. Herbert H. Casselman, Mrs. Robert Gerhard, Prof. Robert Gerhard, Rev. Frank L. Fesperman, Mrs. Herbert H. Casselman, Dr. Zaugg, Mr. LeGalley. Page 257.



An air raid alarm sends this group of Ziemer Girls' School pupils to the country where classes will be held among the hills. The large straw hats serve as protection against sun or rain. Page 273.



Tibetan tribesmen visit with Missionary Anderson of the Burma Road, at the base of a 22,000 foot mountain in the comparative lowlands, 10,000 foot elevation allowed in Tibet, a marvelous opportunity for the Gospel.

Juvenile delinquency in Chicago's West Side where Grace Evangelical and Reformed Church, Rev. A. H. Behrens, is girding itself for a strong, city missions program.



The merry-go-round at the Winnebago Indian School at Neillville, Wis. is of perpetual interest and amusement.



A part of National Mission in the Northwest is work among the Indians.







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at mountain peak. These tribesmen came to  
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development here, to saw the seed of the



Hartman Missionary Residence at Yungsui, Hunan, China. Page 273.



Folk Schaal at the Shannandale Community House in the Ozarks.

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the lumbermen.

Japanese evacuees from the West Coast  
checking in at a Relocation Center. Page 265.





A kindergarten group at worship in the Mariaka Christian Education Center. These children were accustomed to bring two "cappers" in payment of their fees because they could not afford the regular tuition.



Miyagi College Students who rendered "The Seven Last Words of Christ." Page 284.

Interdenominational Conference on Indian Work held recently at Albuquerque, New Mexico.



## Experiences in Western Hunan

*Extract of letter from Miss Betty Jane Howell  
Yungsui, Hunan, China, May 17, 1942*

PRICES are high but there is plenty of food. We have chicken at least three times a month and the rest of the time we eat up the piggies. Occasionally we probably get a bit of horse or dog thrown in, but I don't think I'd know the difference, and we actually have a strawberry patch! So don't hesitate to eat strawberry shortcake on my account. There are fruits here most all the year round. I know only the Chinese name for many of them, though, for many do not grow in America. Again—I've plenty to eat, a good bed, enough clothes, and just enough to do to keep me pleasantly busy. The Hartmans and Miss Hoy are very good to me. Though I'm the tallest in the house, they all treat me like a youngest sister. They praise my few successes, find excuses for my many failures; so I'll soon be hopelessly conceited. Again you mention sending packages. Please don't send any more until the war is over. None have come through and I don't see how they can ever get through. Just now I don't need a thing, though, of course, it's a thrill to receive a package. Please save the packages until peace-time when you can be reasonably sure they will get here.

Of course, no magazines can come here now, so please have the subscriptions changed, either for yourselves or some home missionary. I can't get them, so someone else might as well be enjoying them. And please do not worry about my finances here, for even with things high, my actual living expenses are only \$35 or \$30 per month (including stamps and laundry soap). I spend most of my money helping refugees and school girls and donating to several religious charity organizations. Last week I gave \$7 (U. S.) money to buy tooth brushes for the warphans here. Their old ones were worn clear down to nothing, and many were simply unusable. I became concerned when we gathered in the hills for air-raid alarms, for there we played together, and their yellow and black-stained teeth looked terrible. Of course,

none of them have any tooth paste, but just plain brushing should help a lot.

Yesterday morning I gave my speech in Chinese that is to count as part of my examination. I had given it before but they did not count it as Miss Hoy, my examiner, wasn't there. It was supposed to be a ten-minute speech this time, but my story was quite long, and I talked nearly twenty minutes. For my examination, besides the speech, I had to recognize 1000 Chinese characters, write 200 characters, read fifty pages, memorize the Lord's prayer, the Beatitudes and the Twenty-third Psalm. I've finished everything except reading the fifty pages to Gertrude (Miss Hoy), and I'll do that next Thursday. This is only the first year examination we are taking now, although we've been in China a year and a half. With so much traveling around we wasted lots of time and now we aren't doing but half-time at studying. Anyway by passing the first year examinations we shall all be able to vote in the annual mission meeting.

I get the most pleasure from helping out some of these Chinese friends. We still have plenty of reading matter by exchanging books and old magazines, and anyway there isn't much time for reading just now.

I know you must worry a lot when you read about bombings in Hunan. Just remember you can't believe all you hear. Last week one day Rev. Mr. LeFevre heard on the radio that Yuanling had been bombed that day. But there he was, in Yuanling itself! There had been an alarm, but no one even saw any planes. Yungsui is very small and unimportant, so probably isn't on the list; nevertheless we always leave town when there is an alarm. Please try not to worry. Even if I should get killed here, you may know I've been happy, and would not want it any other way.

There is a Russian dentist in Yuanling for a week, so last week I was in Yuanling getting a tooth filled. Dentists are rare, you see. Last year Lucile Hartman had to travel clear to Kweiyang to get her teeth

fixed. It was nice to see "Kitty" Frank and the other folks again and now it seems good to be back home again.

It is only one hundred miles to Yuanling, but the busses are quite old and weak. On our way down we got only fifty miles the first day, so stayed over-night in Soli where our church has a chapel. With me were three girls from the warphanage who were going to Yuanling to work in the hospital. They had never been in a bus before and had never ordered a meal at a restaurant, so we had a gay time. One time the bus stopped for two hours along the road, so we played games, sang, and looked at an old Good Housekeeping magazine. Soon half of the passengers were looking over our shoulders at the magazine.

Of course, I returned to Yungui alone, but carried on a good conversation with several other passengers. A seventeen-year-old school girl beside me asked me about mission work, and I soon discovered that she knew hardly anything about Jesus. Now I had never tried to tell the story of Jesus in Chinese to anyone, but thought I did not dare pass up this opportunity to do a little witnessing. I prayed to God for help and proceeded to tell her the Gospel story. I probably did not do it very well, but at least I planted seed and asked her to

go to Soli chapel where the Chinese minister could answer any questions she might have. She seemed interested and I can hardly wait to learn more about her. Did you ever try to think what you would tell about Christianity to someone who had never heard before?

That day our truck, not a bus this time, was suffering from chronic appendicitis, stomach ulcers, the itch and fallen arches. Nevertheless, we made the trip in nine and a half hours. Mrs. Snyder sent some asters to Gertrude and Miss Zierdt sent two pots of Chrysanthemums. I put the two pots on the floor under the bench and the cross-eyed man on my right has a daughter in Ziemer's Girls' School, so he was careful of my plants. The little package of asters I held in my hand, but once I dozed off and a big roll of bedding rolled suddenly down from the stack of baggage right into my lap. The asters have a chance of surviving, but not much!

Our school closes the first week in June and then we'll all go to Yuanling for the annual mission meeting. I may be transferred to the Chenteh School in Yuanling. Of course, I'd enjoy being with Kitty, but I'd hate leaving Ziemer. If I could choose, I'd want to stay here. Well, we'll see what will happen. I'm sure I'll like it anyway.

## **Gripsholm Repatriates Discuss Future of Medical Work in China**

AT a meeting of the Doctors of Medicine on the repatriation ship Gripsholm on August 13, 1942, Dr. R. T. Shields, of Cheeloo, was elected chairman, and Dr. N. Bercovitz, of Hoihow, Hainan, was elected secretary. Drs. Hoover and Mooreland, of the U. S. Public Health Service, were introduced; also Dr. Holmberg, surgeon on board M/S Gripsholm.

The situation of hospitals in various parts of the Orient was discussed by Drs. R. G. Struthers, Trimmer, Oltman, Brown, Hayes, Bercovitz, Fletcher and Bulkeley. Prospects for the future were discussed by Drs. Murdoch, Lee and Cochran.

On August 14th, Dr. J. C. McCracken discussed the problem of medical education. Drs. McCracken, Lee, Brown, Shields and Bercovitz were appointed a committee to draft a resolution to be presented to the group. Rev. Alexander Paul, D.D., of the Foreign Missions Conference of North America, was co-opted.

On August 18th, the following resolution was passed:

The medical missionaries on the repatriation ship Gripsholm recognize that with the expulsion of so many doctors and nurses, the closing of so many medical institutions, and the seizing of such a large

proportion of hospital and medical school buildings and equipment in Japanese controlled territory, the medical mission program has reached a critical period. However, we wish to record our conviction of the continuing importance of medical missions, including Christian medical education, and our desire to serve in any way possible. We wish to record also our deep appreciation of our Oriental colleagues who have assumed responsibility for carrying on medical work for their own people wherever permitted to do so by Japanese military authorities.

In general it is still too early to state what lines the work of the future will fol-

low. We believe it will be impossible to determine this until the end of the war. We should recommend, however, that when that time comes Mission Boards and Agencies make careful surveys of the situation and, in consultation with Nationals, the Native Church and Missionary Colleagues determine the character of the future medical missionary enterprise and what work should be carried on.

At the present time we would urge our Boards and Churches while developing to the fullest extent the work in Free China, also to give prayerful consideration and encouragement to those who are bearing the burden in occupied areas.

## **China Relief Work**

### *A Million Free Meals*

Over a million free meals were served by three rice kitchens organized by missionaries at Changsha in Central China, after the great battle last January, when the Japanese retreated leaving ruin in their wake. A similar invasion and retreat had occurred three months earlier, and during that emergency, half a million meals were served by the relief committee. The kitchens were operated for about three months, and refugees were given one meal a day. The cost, which averaged about two cents a meal, was paid for by the Church Committee for China Relief. Everywhere officials and people spoke of the value of this project and newspaper editorials gave unstinted praise.

### *Loans to Farmers*

In four districts of Hunan Province, which had been devastated by three Japanese invasions, 1,183 loans were made this spring to farmers to help them buy seed and plant crops. Each loan was for \$40 Chinese currency (\$2 U.S.), and was payable after harvest. The loans were made

from American relief funds, and no interest was charged. All services in connection with these loans were volunteered by the Methodist Young People's Service League in the city of Pingkiang. In previous relief projects of this kind Chinese farmers have repaid ninety-eight per cent of the loans received.

### *A Dearth of Hospitals*

The fifteen provinces of Free China with 150,000,000 inhabitants have only 130 civilian hospitals to take care of all the people wounded in air raids and the victims of war time epidemics, in addition to the usual demands in peace time. Of these hospitals 87% are conducted by missions—100 Protestant and 13 Catholic. In order to maintain this indispensable service of these hospitals in this crucial time, the Church Committee for China Relief is financing the cost of free beds for destitute patients, paying for the difficult and expensive distribution of medicines in a country involved in war with a shortage of gasoline, and is also helping with rice subsidies for doctors and nurses.

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“To me THE OUTLOOK OF MISSIONS is a source of information that I find nowhere else.”

MRS. EARL EBERLE, Zelenople, Pa.

# Men and Missions

CHARLES F. FREEMAN

Associate Executive Secretary, Churchmen's Brotherhood

## Standing By

ONE of the most impressive moments at the great meeting of the General Synod at Cincinnati was to hear a number of pastors pledging their congregations to supply field communion sets for the use of our Chaplains.

Immediately after a very impressive address delivered by the Rev. Calvin H. Wingert, of Washington, D. C., Chairman of the Chaplains' Committee, one pastor after another took the floor and pledged his congregation to raise enough money to purchase the communion set, until twenty-five had responded. Chairman Wingert told the Synod about the hearty response of the enlisted man to every advance made by the Chaplain to join a service of worship. This, he said, was especially true of the Holy Communion.

The Protestant clergymen, especially those of our own communion, are frequently put to a disadvantage when they are ordered to leave with their troops for active duty, without the benefit of proper equipment for conducting religious services, especially without a proper field communion service, explained Mr. Wingert. It was to remove this handicap, that so many pastors responded so heartily and liberally to his appeal.

We at home do not always realize how eager are our young men in the service to partake of the Holy Communion—especially as they get nearer the "front line". Excerpts from a letter written by a boy, active in his home church, reveals the following attitude:

"Sunday at 9.30 every one must go to church . . . the service lasted only thirty minutes. About 200 of us had to stand, because there was no room to sit down, during the entire service. We also had Holy Communion (not compulsory). They had two Chaplains serving the wine and wafers . . . and they certainly had a job. About

2000 fellows took communion. I wanted to take communion and I had to wait in line nearly an hour . . ."

This letter is revealing in that it shows how deep-seated religion really is in the average church-going boy. It is also rewarding to the pastor's heart in that he knows that the hours he spends in patient training in the Church-school and the catechetical class and later years in forming church-going habits really are effective in the after life of his young people. It pays to stand by our young people in their adolescent years.

Eager as our young men are to partake of the Holy Communion in camp, this desire becomes more dominant on the field at the front. Chaplains of our own denomination have frequently described in vivid terms the last communion with their boys before taking their place in the attacking line. It is probably that at this very point religion is most vital to the soldier—and to the chaplain. Just how real and vital God can become is shown in a few lines from the hand of a 19-year-old air man, who was recently killed in combat:

"I've topped the wind-swept heights with  
easy grace,  
Where never lark, or even eagle, flew;  
And while with silent, lifting mind I've  
trod  
The high untresspassed sanctity of space,  
Put out my hand and touched the face  
of God."

But if there is no field communion set, what then? Well, you can imagine what a communion service would be like in your own church without the plates and the cups. We must stand by our chaplain. He is with his men to the end. Soldiers must know that the home church will stand by its representatives in the field.

The Churchmen's Brotherhood is about completing its fund of \$2,500.00 to be presented to the Bureau for Men in the Service to help establish Christian communities

in which our soldiers will find helpful religious services and wholesome recreation.

The laymen of the twenty-five contributing churches will no doubt act promptly in supplying the individual field communion sets for our men in the service. In this way they will be translating their pastors' promises in a real Christian service. Let us all stand by. Our service men are expecting us to be loyal. We will not fail them.

### **Churchmen's Convention**

**N**OVEMBER 10-11, 1942, are two very important days for the Eastern section of our Church. It is anticipated that at this time a great number of men from the churches in this area will gather in an inspirational convention in Salem Reformed Church, Harrisburg, Pa., for another great convention.

The host of men coming to Harrisburg will be led by one of the leading churchmen of the East, R. Paul Smith, prominent business executive, of Hagerstown, Maryland. Mr. Smith is active in his local congregation as an inspiring teacher of a great Men's Bible Class. He is also a member of several important boards of the Church. Under his direction a great program has been set up for all who attend.

Great efforts should be made by the men of every congregation to attend this important meeting, coming as it does at a time when our country needs clear thinking and active Christian men in its struggle to guide our nation aright in these perilous times. The obstacles to be overcome are many. Not all of our men can come. Our country needs them to help guard the greater light of freedom and righteousness.

However, if all of us make a worthwhile effort at least a *few* men from every congregation can attend. Each of these groups should be represented: Pastor and Consistory, Men's Bible Class, Men's Clubs, Church-school Workers, as well as the men of the Churchmen's Brotherhood.

Need we remind you of the fine Christian spirit, singing, fellowship, discussion groups

and personal associations formed at the great convention of 1938? All of these features will be repeated and, if possible, excelled at the Convention this year.

We are anticipating more time for discussion at this convention. Great problems are confronting the Church. What does God expect of me as a Christian? Can we achieve "Victory Through Christ"? How can the Church use its man power in these busy days? What about your Missionary program, Church attendance, Kingdom Roll Call and programs of Evangelism? Questions of this character and many more will undoubtedly be uppermost in the minds of many of our men. Come and help us find the true way to victory and a lasting peace.

It is confidently hoped that from this gathering there will flow to every local church inspired churchmen transformed into more zealous church workers. Men who will be more enthusiastic in their support of Kingdom interest. Surely every church with delegates attending will be in a position to more effectively lend a hand in building a greater Christian world.

We are extremely fortunate in having men on the program fresh from the mission fields in war-torn China and Japan. They will give us first-hand information of conditions in these unhappy lands. Also men who have very recently visited England. They will bring us the latest word on the fate of the Church and the thrilling story of a courageous people determined to preserve their country, their homes and most important of all, their religion.

We will also feel the touch of leaders in American life and action. They will inspire us with the story of the devotion of our people in the countless communities of our land and the brilliant courage of our fighting men, many of them Christian churchmen in camps and on our far flung battlefronts.

Surely we will all need this Convention. Come and help us make our Church the pillar of light it should be in this darkened world!

# The Women's Guild

FLORA R. LENTZ  
Editor

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## That Depends on You

ONCE in a great while one has the privilege of hearing a story or a fable that seems to have a peculiar meaning and significance. Perhaps it depends on one's own particular needs and responsibilities of the moment whether the story or fable has meaning, and so with this foreword I would like to retell a story I heard this summer which had special meaning to me.

It is said that at some distant time a very kindly priest lived in a small town and he made a reputation of great honesty. Everyone said he never told anything but the truth and, consequently, this made him the subject of much talk. Along with this unique characteristic of honesty he was kind, generous, and altogether a fine Christian man. Two young boys of the town were of the age that we commonly call "smarty". They were tired of hearing everyone say good things about the village priest. It seemed to them that he must sometimes tell a lie or be dishonest in some way. They decided to set a trap for him. They caught a sparrow to take to the priest. Their plan was for one of the boys to hold the sparrow in one hand and cover it with the other. They would ask the good priest if the bird was dead or alive. If he said it was dead they would let the sparrow fly forth and thus catch the priest in a lie. If the priest said the sparrow was alive, the boy would quickly crush the sparrow so that it would be dead. Whatever happened, they would catch the priest in a lie.

After days of planning they came to the priest with the sparrow. They asked the priest the question and waited breathlessly for his answer. The priest looked at them and smiled with kindness in his eyes and said, "That depends on you".

In looking ahead as we take up our fall work this fable has special meaning for

FLORENCE A. PARTRIDGE  
Executive Secretary, The Women's Guild

me. Synodical, Regional, and local church meetings of The Women's Guild have been scheduled and prayerfully planned. Many hours of work have been used by devoted women leaders. The task ahead is very large! The demands for time, effort, money and other talents are almost limitless. Who is going to do the work? Will it be done? Well, I guess the priest's words fit in here, "That depends on you".

For me this means that each one of us must say this to herself each time a task comes to her attention. The women of the Church have many demands each day and it is so easy to think some one else will do the work. Each of our Women's Guild departments presents a number of definite responsibilities. Sometimes I find myself facing so many opportunities that I am discouraged and tempted to sit back and do nothing. I must say to myself, "That depends on you".

Will Christ's Kingdom come as soon if I do not have a personal life of prayer and devotionals? Will the church hospitals, schools, homes, etc., be able to do their part if I don't help? Who is going to be aware of the needs of the community if I sit back and do nothing? Am I going to have a share in helping to relieve the cruel suffering in the world? Do I take unto myself the words of Jesus "inasmuch as ye have done it unto one of the least of my children, ye have done it unto me?" Do words and phrases like stewardship, sacrificial giving, Christian service, the Christian fellowship of compassion, Christian Education, mean anything to me?

Yes, the Church and the work of Christ's Kingdom on Earth does depend on each one of us in The Women's Guild.



## A Thank Offering Thought . . .

Are you NEEDED by somebody? Is there even one who looks to you for ministrations of service, of comfort, of companionship, of physical aid? How lovely, to be NEEDED! If you are one who has been thus endowed, tell God you are grateful for such a situation; today, slip into your Box a Thank Offering, in token of this singular blessing which He has lovingly supplied, this assurance that someone in your daily life leans upon you, depends for counsel and support upon you, has NEED of you. How very many gifts are ours to use and share—such rare, exotic, elusive privileges! All the thank offerings in all the world could never acknowledge all of them. But not the least of our blessings, yet seldom remembered, is the precious sense of being NEEDED.

YOUR THANK OFFERING CHAIRMAN.

## Tell Us About It

LAEL A. HENDERSON

Secretary of Literature and Publications

IN at least fifty meetings of Regional Women's Guilds during the fall there will be discussion groups for the chairmen of the nine departments set up by The Women's Guild. Since early summer Regional chairmen have been planning for these meetings which will be in the nature of "clinics" for the discussion of program problems. Often one person's experience with a given situation will prove to be the answer to another's urgent problem; sometimes just talking about a problem will guide one to an answer; other times just hearing about what another group has done will help bright ideas to germinate in one's own head for the further work of her local Guild. These small "clinics" are not confined to departmental chairmen. Officers, too, will have a chance for comparing notes and seeking advice from officers in neighboring Guilds in their region.

The national chairmen of departments of The Women's Guild have given careful thought to the problems which local Guilds may encounter. Early in the summer letters went out from each of these national chairmen (through the presidents of the Regional Women's Guilds) to Regional chairmen of departments, offering suggestions for fruitful sessions of these departmental meetings. In order that the national

chairmen may serve the women in our local Guilds with ever-increasing effectiveness, they are now asking that Regional and local chairmen report back to them the results of their smaller meetings—particularly the questions which seem most urgent and persistent. Letters may be sent to The Women's Guild, 2969 West 25th Street, Cleveland, Ohio, where they will be carefully considered as these national chairmen meet together in their conferences on program or answered individually where more immediate help is needed.

A suggested worship service for all Regional meetings has been built around the purpose of The Women's Guild, "To unite all women of the church in Christian fellowship, and with divine help and guidance, to develop an understanding of the work of the entire church, deepen spiritual life, stimulate sacrificial giving, and promote Christian service in the home, the local church, the denomination, the community, the nation and the world". This plan of "clinics" for departmental chairmen and officers is intended as a forward step toward the real unity of our women in Christian fellowship, through being of service, first to one another in the area of the common problems we face in the work of the Women's Guild.

## Barrack 116 : Unit 3

*Excerpts from letters written by  
Stella Sato to Mrs. Franklin I. Sheeder*

THE published accounts of the West Coast Japanese evacuation have impressed me with their emphasis on *mass*, ten thousand to one camp, a hundred thousand and over dispatched with great expediency, long lines awaiting medical examination, etc. Always people *en masse*. The tragedy in this mass movement is so evident: my heart echoes the words "when he beheld the multitude he was moved with compassion because they were as sheep without a shepherd". However, even as I am feeling the deep compassion, I am aware that a crowd is a transient thing. There comes a time when the crowd disperses. The people go to their respective habitations, shelters, homes, where the news writer rarely follows. The above emphasis may be necessary for the newspapers but it is barely half of the story. We believe that a nation's first concern must be the homes of its people. We therefore, ask, "What about this angle of the evacuation?"

We are fortunate to have access to three letters which place the revealing light of the evacuation directly on one family, as its members cooperate in breaking up the established home and taking over a camp room as abode.

The letters were written by a former Ursinus College student to Mrs. Franklin I. Sheeder, of Colledgeville, who as Josephine Xanders, teacher in the San Francisco Japanese Sunday School had influenced this young girl, Stella Sato, to come to Ursinus.

A goodly number of readers will recall having met or seen Stella Sato during her college years. Her vivacity and her vigorous participation in extra-curricular activities brought devoted friends who have kept in touch with her throughout the intervening years. The quotations will be taken from a letter written in her Los Angeles home in March, from another written from THE FARM at Half Moon Bay in April, and a third, dated May 15th after being established in the Camp at San Bruno.

### *Before the Evacuation*

"So many husbands of friends of mine have been taken and I have been very grateful that I am married to a citizen. At least wherever we go we can be together. My family has been farming near the coast so they are all ready to evacuate. Most likely Frank and I will join them shortly as we want to be near our families in such a time as this. They, as well as we, have seen the necessity of evacuation for the common good so we are taking everything in our strides. Isn't it the irony of fate that after all these years when we had just given up all hope of being parents the stork should decide to visit us? I hope I will be settled by the time we expect the baby. I feel sure you will understand my regret that I shall have to give up our furniture. We were able these last few years to furnish our home as we had planned with Swedish modern furniture, a spinet piano and many electrical conveniences. My mother was right. She always told me not to put too much importance in material things because so many things could happen to cause their loss. She always stressed the importance of character, education, etc. I am grateful for the spiritual training that she and my grandparents have given us. It certainly helps much in times like these.

"Some of the American friends of the Japanese have been really wonderful to us. . . . No matter what happens, I hope that the democratic way of life will still exist after all this is over."

### *At the Farm*

"Since my last letter, written from Los Angeles, things have been happening rather fast and furiously. On account of the curfew and the freezing of all travel, about ten days ago, we had to act very fast to dispose of our furniture, store some things and rush up to Half Moon Bay to beat the freezing act. We sold most of our furniture—some to American friends. On the last day my brother and Frank left with the baggage.

I had a travel permit for the following day but was not permitted to use it. An FBI official said my only way was to leave that night with some American under whom I could be in custody. An American friend went with me. Not being able to get tickets on the railroad because everything was filled we got the midnight bus and arrived safely. Now we are together on the farm.

The trouble is it takes so long to settle farm things. We haven't a definite buyer and my brother does not want to give things away too cheaply. We have a lot of truck vegetables and bulbs in the ground worth thousands of dollars. Many cut flowers will be ready in several weeks. It really is hard to leave in the midst like this but we have no choice. Up to this time the government told us we could take our cars but now it does not want us to. We are told to take only what we can carry. We are allowed to take our bedding, clothes, toilet articles and cooking utensils.

We have started killing the chickens and we are eating all the stored preserves and groceries—eating all the good things we like since it will be a long time before we can have sukiyaki and steak. We know evacuation is right at our door and prolong each day of freedom.

### **Barrack 116:**

“Here we are at last at Tanforan Assembly Center, San Bruno. There are thirty-five people from Half Moon Bay and the bus came for us while we were still packing and doing last-minute jobs. What a hustle and bustle with a final check on everything and last good bye to the farm. It may be many years before we can come back to it—maybe never.

“When we arrived at the Assembly Center we were given a hasty medical examination and then we were assigned to our quarters. What was our consternation and

surprise to find our whole family quartered in one room. A room is 20'x20'. All family units up to eight have to be quartered in one room. Since there were seven adults in the family, consisting of my 72-year-old father, my two brothers, two sisters, Frank and myself, it was quite a problem to get a little privacy in so small a space. Finally one of my brothers went with the family next door. This family had eleven and, therefore, two rooms.

“Fortunately, we had brought extra blankets so we hastily made four compartments—three bed rooms and a living room, if it could be called that. I was ready to weep that first day, what with being tired and disillusioned. But its surprising how you get accustomed to things when you have to make the best of them. The boys filled some cotton ticks with hay for the beds. The day following our arrival was a busy one. Everybody went to the wood-pile to search for left-over wood to make benches, shelves, closets and such to put our belongings in place. The first things that went up were clotheslines. This place was not completely ready for us. I think in time a lot of conditions will be greatly improved. I hope so.

“Food is the most acute problem. And our conversation has sunk so low that the first thing people ask when they meet each other is: ‘What did you have to eat?’

“Once we are here we cannot get out except to be taken to a resettlement camp. This segregation of one race, like this, is really bad. So many feel embittered and all sorts of rumors are afloat . . . even that our citizenship may be taken away. I hope the American people will not let such a thing come to pass.”

*The above brief quotations were taken from three lengthy and interesting letters. We wish space had allowed for fuller use of the material. Ed.*

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Two great streams meet and the river beyond the confluence is the mightier for the meeting! Likewise this is the promise of the 1942 Thank Offering for The Women's Guild because, since last Thank Offering, two mighty streams of Christian influence have become one in The Women's Guild with united opportunity to express thankfulness in THANK OFFERING.

## An Experiment in Student Re-location

Quotations from a letter  
written by Mrs. Arthur Felkley

WE are witnessing gratifying evidences of concern for Japanese-Americans as efforts are being made to bring West Coast students into our Church colleges.

Close on the hysteria and excitement which marked the evacuation of the Japanese from their California homes, men and women with cool heads began to search for young people who had hoped to attend college. For this student group they looked among the loyal Christian Japanese-Americans. We do not know how many such students have been placed but we know that out of this venture will come lasting friendships and better citizens.

A letter written by Mrs. Arthur Felkley, of our enterprising Morningside Community Church at Inglewood, California, reveals her interest in placing young Japanese-Americans in our Church colleges. Rev. and Mrs. Felkley were associated with the San Francisco Japanese mission until Mr. Felkley became pastor of Morningside Church. They know the young people who deserve college training. Mrs. Felkley is a Heidelberg College graduate and "big sis-

tered" Mitsu Mori whenever that became necessary. In a letter to Miss Florence Partidge, formerly the Dean of Women at Heidelberg, at present the Executive Secretary of The Women's Guild, she says: "We have been in correspondence with the re-locating councils and with interested individuals and have worked hard so that our influence may help to re-locate a few of our most promising Japanese young people. We have traveled long distances to the Assembly Centers to interview and visit—and my husband to preach. Now we have a bit of pride as the students are being lined up more definitely. At least eight of our young people will be in our own colleges".

In concluding her helpful letter Mrs. Felkley says, "If our Woman's Missionary Society and our Women's Guild could see the far-superior leadership and perfectly beautiful spirit of our Christian Japanese-Americans in contrast to those evacuees of Buddhist and other faiths—they would be repaid for every gift they have sent to Japan and to the Coast, and never again could they doubt the value of missions."

## The Mission House Missionary Conference

THE Mission House Missionary Conference, Plymouth, Wisconsin, although not so largely attended as in some former years, was one of fine spirit and filled with good things. The Conference Committee, Rev. Otto Gerber, Orrville, Ohio, chairman, deserves much commendation for having planned well. Rev. Ezra Vornholt, dean and director of music, gave valuable assistance to the chairman.

Inasmuch as mission study for National and for International Missions has as its theme *Latin America*, two periods a day were given to this study. The class for adults was taught by Miss Louise Kurtze, missionary on furlough from Honduras. Her personal experiences and opportunity

From the Office of the Women's Guild

for observation provided helpful information and able interpretation of the theme. Using the same theme, the young people's class taught by Rev. R. G. Beck, Kewaskum, Wisconsin, was led to keener appreciation and better understanding of neighbors in our Latin-American countries.

The unique method in Bible study used by Dr. Paul Taylor, until recently the dean of Central China College, at Hsichow, on the Burma Road, created interest and stimulated preparation for class work. A daily panel discussion aimed to show how a missionary approaches the Chinese with Christianity. Each morning two people were selected to oppose the truths Dr. Taylor pre-

sented and two to defend them. The class joined in the discussion. One morning Dr. Elmer Homrighausen, professor of Christian education in Princeton Theological Seminary, happened to step into the class. He was chosen as one to participate in the panel discussion . . . This was truly a socialized method of Bible study. The young people were led in Bible study by Rev. Victor Thomas, pastor of the Moravian Church, Green Bay, Wisconsin.

Dr. A. V. Casselman in his class for pastors used as a guide for discussion, "Missionary Education in Your Church", by Harner and Baker. Women's Guild Methods Hour, led by Miss Ruth Heinmiller, Secretary of Promotion and Field Work, gave members of the class opportunity to ask questions and present their problems. Ample time was given for discussion which usually disclosed the fact that most of our problems are really opportunities. Rev. Ralph Ley, Green Bay, led a Methods class on Youth Fellowship at which time suggestions were given for programs and activities.

The daily afternoon conferences for women under the leadership of Miss Helen Nott, president of South Wisconsin Synodical Women's Guild, were happy, informal hours when the women talked about programs, finances, etc. In response to a request for a demonstration on organizing a Women's Guild under the federated plan in a small church, such a demonstration was given. Spontaneity and imagination, together with a knowledge of the purpose and work of The Women's Guild made the demonstration one of much value.

Hand crafts and games provided enjoyable recreation.

## "Help China Now"

"FOR five years China has fought her own war, largely without outside aid. She has fought also, as we now know, for America and for World democracy. We have sent relief funds, but far from enough. We have promised military aid, but how slowly it seems to materialize. Give China what she needs and what she deserves quickly, generously, effectively. China's

At the evening services, addresses were given by Dr. A. V. Casselman, Rev. Victor Thomas, Miss Louise Kurtze, Dr. Paul V. Taylor. Dr. Taylor showed the pictures of Life in Southwest China and Burma. This included college life and tribal life of aboriginal peoples. Talent Night gave the opportunity for originality and imagination in portraying interests and activities of the week. For the closing night, the consecration service on the campus—an adaptation of a Moravian Love Feast, was concluded with an impressive candlelight service.

Among interesting features of the Mission House Conference, one has become a *custom*—it is "The Conference Daily" with its reports of classes, platform meetings, suggestions for games, its songs, poems and accounts of activities which are suitable for the home churches. The editor, Rev. T. Blaufuss, was ably assisted by a staff of Conference girls.

This was the twenty-seventh annual Conference. In recognition of the faithful attendance and the services rendered by Dr. Henry Nott, Milwaukee, and Dr. A. V. Casselman, who were present at most of the conferences held at Mission House, the Conference Family presented to each a gift. Throughout the week there was a pervading spirit of humble gratitude that we in the United States still have the privilege of preparation for service in the home church—the privilege of attending a missionary Conference with its opportunities for information and inspiration . . . May those in attendance radiate the spirit of the conference throughout this year.

The Conference elected Rev. Ezra Vornholt chairman for 1943.

victory will be victory for America too, and for the United Nations. Help China to hold her Free Corridor."

—FRANK W. PRICE, Nanking Theological Seminary, now in Chengtu; member of American Advisory Committee, the agent of the Church Committee for China Relief.

# The On-Going of the Ministry of Music in Miyagi College

By DR. KATE I. HANSEN, Dean

*An account of how the Conservatory of Music of Miyagi College was prepared for the present emergency.*

**D**URING the year 1939-1940, events in Japan began to move more rapidly toward war. In the summer of 1940, all foreigners holding executive positions in schools were informed that this could not continue.

At the first meeting of the Board of Directors of Miyagi College in September, 1940, Dr. Kriete, President of the College; Miss Lindsey, Dean of the English Course, and the writer, Dean of the Music Conservatory, tendered their resignations. From that time, I, as Dean of the Conservatory, was deeply concerned about the fate of my department, if, as seemed increasingly probable, it should become impossible for the American faculty to continue even their teaching.

The Conservatory had been founded originally as a distinctly Christian school of music, to teach the highest possible grade of music, with constant emphasis on the historical and psychological connection between our Western music and the Christian religion. So successful had it been, that practically every one of its alumnae is a baptized Christian, and practically every Christian high school for girls in Japan has employed these alumnae as teachers. There would be no point in continuing the Conservatory unless this distinctively Christian character could be maintained, as well as the high musical standards that through the years, in the face of government discrimination against us, had won a position for every graduate desiring to teach.

What to do for Conservatory head teachers was the great question. Our Western music is still a very young art in Japan. The government maintains a conservatory in Tokyo, but its musical standards are no higher than ours in Sendai, and as a school its influence is definitely anti-Christian. There are fine Japanese musicians in the

south with long foreign training, some of them good Christians; but many are from wealthy families or from the nobility and do not make teaching a profession, while those who do teach demand and receive salaries altogether beyond anything that Miyagi, so hard hit financially and practically unendowed, could possibly offer.

I came to the conclusion that it was our own Japanese faculty to whom we must look to save the Conservatory; that musically they were the best we could get in Japan; and that certainly these earnest Christians, steeped as they were in the Christian content of our music, would do all that could be done to maintain the Christian character of the department during the years of trial and conflict that seemed to be coming.

This conclusion reached, I began quietly to prepare my Japanese colleagues, all of them my former students, to take over the work of the Conservatory. I did not discuss this with them, at this time, for I knew that in their modesty they would have said it was impossible. But in reality, Miyagi Conservatory possessed a brilliant group of Japanese teachers, all graduates of this Conservatory. Mrs. Ai Takeda, Misses Hisa Ito, Reiko Takano, Yoshiko Ichimi and Miharuru Noborisaka had all finished the Postgraduate Course, which is equal to the Bachelor of Music Course in a good American conservatory. Miss Misao Yamada and Mrs. Fujie Oka, the two senior teachers, who had graduated before the Postgraduate Course was organized, had nevertheless done much more than the required work of this course, excepting the graduating recital.

It has been the policy of the music department, from the beginning, to give each Japanese teacher one lesson per week from the American head of voice or of the piano

department, an opportunity which these teachers had always appreciated and improved. In addition I had constantly had faculty classes in Counterpoint, Music Composition, and the teaching of Harmony. For a number of years the undergraduate classes in Harmony had been successfully taught by several Japanese teachers, together with all the undergraduate classes in Sight-Singing, Melodic Dictation and Harmonic Dictation, together with all of the theory, singing and piano in the High School and in the Music Preparatory departments.

The American teachers, Miss Eleanor Porter in voice, Miss Margaret Kriete in piano and voice, and myself in piano and theory, were teaching Music History, Composition, Counterpoint, and all of the piano and voice above the Preparatory Department.

The details of the executive work of the Conservatory were largely in the capable hands of Miss Katsu Sato, for seventeen years secretary to the Dean. She is an earnest, aggressive Christian, respected by and influential among the students, teachers and alumnae alike.

During 1940-1941, the piano and the voice lessons for the Japanese teachers, and the Counterpoint and Composition classes, were continued and stressed. Japanese teachers helped to substitute for Miss Kriete during her long illness in the winter. After her marriage and departure in March, I reorganized all of the piano classes, keeping the responsibility for planning the lessons, but associating a Japanese teacher with myself in each class. I taught each class in alternate weeks, with the Japanese teacher present; this teacher then taught by herself the next week, and made a written report to me. The plan worked well, and all the Japanese teachers gained confidence as well as skill. During the year several of the Japanese teachers attended senior classes in elementary Counterpoint

and Composition. Miss Ichimi attended regularly my class in Music History.

Miss Lindsey and I were convinced that in the event of war with America, Americans would be interned, and that our presence in Japan would be an embarrassment and a liability to our schools and to our Japanese colleagues. When the blow fell in October, 1941, and Premier Konoye was replaced by the Army leader, Tojo, we believed that this meant the time had come for us to leave the work and the friends of almost a lifetime. By the advice and with the help of President Nishiyama and with the active assistance of influential Tokyo alumnae, we sailed on the last evacuation ship to reach America. From that moment we had been entirely cut off from news of our school until the recent meeting in Tiffin with those of our Mission who, interned or imprisoned in Japan from December 8, 1941, until June, 1942, had returned to America on the Gripsholm.

Although their news was of necessity scanty, yet I learned that all the Japanese teachers of music are carrying on the Conservatory as planned, and that President Nishiyama has retained Miss Katsu Sato in the school, although there is no longer a Dean. Miss Porter, who could not get passage on the Gripsholm for this voyage, is reported to be returning on the second voyage this December. Even in her internment camp she will probably by that time have found out some more news concerning the work of the music teachers.

Meanwhile we can be grateful to Him Who is the Father of us all, for the faithfulness of our Japanese Christian brothers and sisters; and we can pray that He will give to this little group of Japanese Christian musicians the wisdom, the grace and the strength to carry on this portion of His work until their prayers and ours are answered, and peace comes again to this suffering world.

September, 1942.

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A recent order for renewals and a new subscriber had the heartening message: "We all enjoy THE OUTLOOK OF MISSIONS immensely."

MRS. W. O. GEIGER, Bluffton, Ohio.

## Let Us Look at Africa

### Excerpts, "Africa's Post-War Problems"

IN view of the action of General Synod *that it confirm its authority to the Board of International Missions to begin missionary work in Africa as soon as possible, leaving the final choice of the field to the judgment of the Board*, we feel the importance of an article, "Consider Africa's Post-War Problems", by W. W. Reid. The article was prepared for the seven-day Church Conference on African Affairs, held on the campus of Otterbein College, Westerville, Ohio. The attending group of about 200 was made up largely of men and women who had lived in Africa, some as missionaries, some as educators and business men. Every division of the continent was represented.

For generations the natural resources of this backward continent — its minerals, precious stones, great forests, its luscious fruits, have been the prizes for which at least eight major European countries have striven. Their soldiers are always on guard to see that these "prizes" are parcelled according to the way the nation requires. In this parcelling of African wealth, no nation has seriously tried to give Africans their share. It is hard to realize, here in the United States that *Africa is one of the major prizes at stake in the present global war.*

In the Conference on Africa, authorities, meeting together for seven days on the Otterbein College campus, agreed that Christian friends would have to take the responsibility of taking stock of "mission work" in Africa today, and in making plans for greater unity in giving the gospel to the people *through many channels.* After the war the *conflict will be between the selfish and unselfish purposes of befriending the people.*

#### **Africa and the Peace**

The time of the Conference coincided with the announcement of the Phelps-Stokes Fund, long serving Africa and the American Negro, of the appointment of the "American Committee on Africa, the War, and Peace Aims". Dr. Anson Phelps Stokes, president of the Fund and chairman of this new committee said: "There are many reasons why the United States

should be interested in Africa. Among these are the facts that the United States has large educational, philanthropic, religious and commercial interests in Africa; that Negro Americans not only constitute one-tenth of the population of the United States but that they are about one-tenth of all persons of African descent in the world; that the development of air transportation has brought all Africa, and especially the west coast, into close relationship with the United States; that Africa has large undeveloped land resources requiring the application of scientific agriculture and conservation, while the mineral resources are among the richest in the world. The United States is a party to many treaties with European powers which give it certain rights and responsibilities in Africa, especially in connection with protecting native interests.

Africa should not be exploited by European interests at the expense of the native people. There is need for outside capital and development but it must be so controlled that the major advantage shall go directly and indirectly to the Africans.

Land, wages, and other economic conditions such as will make possible a decent standard of living are of prime importance to the native people.

The question of native participation in government goes back to the fitness of the African. Many representative European governors in Africa testify that there are native Africans who are competent to take an increasingly large part in government.

In closing his report Dr. Stokes said: "I hope the United States will cooperate actively in any revived or new association of nations which may be established, and that it may be willing to share with European powers some degree of responsibility for the development of Africa in the interest of the African people. Nothing will help more to accomplish this than to have the Christian Church interested in Africa. This should mean not only more attention, than in the past, to Christian education and evangelization by Christian missionaries of the highest type, but also a resolve to have Christian principles permeate the social and political life of Africa in all its aspects".



## To Guild Girls

DOROTHY BRAUN  
Secretary

THE war proves one thing among the hundreds of others, and that is something about Time's marching on. For, ever and again, we read the newspapers and discover that it is later than we think. There is no "King's—x", no "time out", for everything that happens in October will be used to make November. Who can tell what fearful or wonderful things will happen in this month? Stalingrad may fall! A federal sales tax may be levied! And after Stalingrad, Alexandria. After the sales tax, inflation. And never again will this October with all its fear and wonder be back with us again.

How urgent a thing it is then, to give account of ourselves in October! And this must be done by Christians in all the world, for there is no limit in the order to be our brother's keeper. As Girls' Guilds look forward to planning for the fall and winter programs, they must bear in mind that only the earnest concern of Christian people for the affairs of the world will leave the imprint of a Christian conscience upon them.

But our world is not only the large one across the water which is so easy to discuss in general, but also the very small one immediately at home. It is one of the tasks of the Girls' Guild to keep the whole picture close to the thoughts of Christian young people. How are you doing it in your own local Guild? What ought you be studying? How ought you be praying? It is time to learn how other Guilds are working and planning, and the Regional

meetings will give just the occasions needed. At these meetings you may exchange suggestions and problems discovering the plans for new materials and resources.

The Regional and Synodical Women's Guilds voted to have delegates from local Girls' Guilds at their meetings. This fall both groups will meet. Find out what your Synod and your Region have written into their constitutions and then be sure to send representatives and your Counsellor to the meetings. One section of the regular Women's Guild Regional meeting will be especially for Girls' Guild leaders.

We have heard of many Regions and Synods where there will be additional sessions or meetings for the girls themselves. At these Girls' Guild Conferences we are suggesting plans for an "Information Please" program with invitations, table decorations and place cards to suit the theme. Write to your Regional Girls' Guild Chairman or to the Regional Women's Guild President for news about the meeting in your area. If there are no plans thus far, write us for suggestions and plan a Regional meeting with your Girls' Guild chairman for the Region. We have lists of the Girls' Guilds in your area and are very eager that you become acquainted with one another.

Come now, write to us for the helps you need in stirring up the young people in your area to share their ideas and plans with you and the others. Time marches on, and it's far later than we think.

## Youth Builds

YOUTH of the world, unite!  
Youth of the world, strive, fight  
For what you deem the right . . .  
This world is ours to take.  
Let us build true and sure  
A world that will endure;  
Build out of right and truth,  
Reared with this tool—our youth.

—New Hymnal for American Youth.

## A Glimpse at Morningside Community Church

Compiled from a letter written by  
Mrs. Felkley to Miss Florence Partridge

IS it the investment of the \$1,000 gift Building Fund by The Women's Guild that stimulates our enthusiasm for the comparatively new Morningside Community Church at Inglewood, California, so that we accept as likely prophecy the prediction of California friends "that Morningside Church will be the largest in the denomination—some day". It is surely not the money. That might stimulate watchfulness but not enthusiasm. It is the enthusiasm of the pastor and his wife as they rejoice in the work . . . for enthusiasm has a way of being contagious.

Inglewood is a new residential development with approximately 10,000 population made up largely of younger married people with small children. They are the kind of people with whom one likes to live—sincere, genuine, community-minded and filled with the pioneering spirit . . . since the oldest residents have been here only about five years! Mrs. Felkley in writing of the interesting work says: "We dare not close our eyes to the fact that many of the men and women have been *out* of the church for a longer or shorter time—busy with college, getting married and having children: now they are settling down and are ready to seek a church for themselves and their children. Our Church School grows so fast in

spirit and attendance, we feel all out of breath half of the time trying to keep up with equipment and the teaching staff."—Speed and urgency had entered into "Morningside" from the initial survey in 1939. "Morningside" was a challenge to our Church. Now there is a parsonage, a chapel and a pastor and wife who are building up the congregation!

### Visible Symbols of Growth

"In February we had only 10 children enrolled in our Church School. At the end of last quarter the enrollment was 120. A children's choir made its debut in August. We have a fine group of women. We had twenty-five interested women last 'get-together' on one of the hottest days of the year. We have more than 150 families who are interested in the organization and establishment of our church, yet, with the exception of about five families, our denomination was seldom, or never heard of, until we came into the community. All these families are pleased with the program and policy and practices of our denomination, yet it takes just a little longer for people to be certain they wish to join the church. We hope to become incorporated in September. Then as speedily as possible to have a Church School Council, Youth Choir, Couples Club, Youth Fellowship, Brotherhood and Women's Guild."

## Plowshares Into Swords

IN other autumn days they worked  
Beside the Thames and Rhone—  
Fellow farmers, proud, alike,  
Of crops their fields had grown.  
Gentle their hands with lamb and foal,  
Glad their hearts for life,  
For homing herds in quiet lanes,  
For hearth with child and wife.  
Now war has sown a crop of blood

Beneath a darkened sky  
Where men, unwillingly, must reap  
And brother plowmen die.

LESLIE SAVAGE CLARK.

Rochester, N. Y.

Reprinted from *The American Friend* in  
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kind permission of the Editor.

# **Idle Money**

## ***IDLE MONEY, LIKE IDLE MEN, IS UNCOMFORTABLE AND UNHAPPY***

MEN WANT EMPLOYMENT. SO DOES MONEY. Put your money to work through an Annuity Agreement of the Board of International Missions.

MEN WANT PERMANENCY. SO DOES MONEY. The International Missions Annuity Agreement is an investment in eternal values.

MEN WANT A GUARANTEE AGAINST UNEMPLOYMENT. SO DOES MONEY. The International Missions Annuity Gift will guarantee to the donors that their money will work in all future years for Christ's kingdom, through the missionaries of the Church.

MEN WANT TO SERVE IN A GREAT CAUSE. SO DOES MONEY. What greater thing than the preaching of the gospel in all the world?

MEN WANT TO LIVE ON. SO DOES MONEY. Men may live on after death through their Annuity Gifts to the Board of International Missions—for when their own voices are silent on earth, they will live on in the gospel messages of the missionaries whom they are helping to support.

*For Information Address*

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November 10-11, 1942

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United Promotional Work, Evangelical and Reformed Church

THE REV. DAVID D. BAKER, D.D., St. Louis, Mo.  
War Emergency Relief—Editor of "The Messenger"

THE REV. THEO. F. HILGEMAN, Yuanling, China  
Recently Arrived from His Station in China

THE REV. GILBERT W. SCHROER, Ph.D.,  
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